ZIONS
HERALD
THE INDEPENDENT METHODIST WEEKLY

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Self-Defeating

PRINCIPLES of violence in aggression defeat themselves. It may be said there is honor among thieves, but the fact remains that eventually there is bound to be violence over the division of the spoils. The same rapacities which ruled the gang in its war against society, once the necessity for internal unity has passed, are still in control. The only recourse is the destruction of each other. This holds for private as well as international gangsters.

The same universal ethical laws hold for individuals. We cannot, in the long run, beat the game. The student who fancies he cheats the teacher in "getting by" has primarily cheated only himself out of useful knowledge, or self-development, or self-respect, which will show up later in incompetence before a harsh and uncompromising world. The constitutional liar may begin by deceiving those who trust him, but his lies kill that confidence which alone can make his lies effective. Finally he comes to live in a false world of self-deception in which he cannot discern the truth when it would be to his own advantage. We unconsciously attribute the motives which control us to those around us and thus come to live in a world in which we principally meet up with ourselves. The cheat looks on all men as cheats, the avaricious man on all as avaricious, the impure sees all as impure and thus builds his life into a false world that bears the seeds of its own destruction. The inevitable law of action and reaction holds as surely as the course of the sun.—RALPH TYLER FLEWELLING, in *The Personalist*.

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★ *December* 25, 1940

High Lights of Federal Council Biennial

H. D. HAWVER

The Federal Council of the Churches of Christ in America met in its biennial session at the Hotel Dennis, Atlantic City, N. J., December 10-13 inclusive, in conjunction with the Foreign Missions Conference of North America, the Home Missions Council, and four other cooperative agencies, all coming together for the first time to face unitedly today's unprecedented demands, under the general subject "The American Churches and the Needs of the Hour." Joint sessions, informative and inspirational in character, were held for two full days, before and after which the organizations met separately and in seminars.

Dr. George A. Buttrick, retiring president of the Federal Council, opened the session on Tuesday morning, December 10, at eleven o'clock, with an urgent plea for that fervency of Christian spirit without which there can be no initiative to withstand the "paganism of power" flung against us. "If Christ be forgotten, then our lamp has gone out," he declared. He further added that this zeal cannot be brought by mechanical means, but comes only as we are willing to confess our abysmal failures and fling ourselves on the unmerited mercies of God, a fervor that is fed from the Divine Altar.

Speaking at the joint banquet on Wednesday evening, when Dr. Georgia Harkness, chairman of the Committee on the State of the Church, read the report of that committee, Dr. Buttrick addressed himself to the urgent demand for a true evangelism, stating that ours is a ministry of reconciliation, a witness of a transcendent loyalty.

At the closing session on Friday, Dr. Luther A. Weigle, dean of Yale University's Divinity School, was elected president of the Federal Council to succeed Dr. Buttrick. Dr. Albert E. Day, pastor of First Methodist Church, Pasadena, Cal., is the new vice-president, succeeding Dr. John R. Mott.

With Dr. Mott presiding, a statement to the Federal Council on the present situation facing united Christianity was presented by Judge John Foster Dulles of New York, prominent Presbyterian layman and international lawyer, acting on behalf of the Department of International Justice and Goodwill. Judge Dulles was a member of the Hague Peace Conference in 1907, was on the American commission to negotiate peace after the World War Armistice, and also was a participant in the reparations conference after the World War. The statement urged the strengthening of the ecumenical movement and that the churches "transcend nation, race, and class."

Whatever may be our course of practical conduct, it will not be productive of good unless it leads to sympathetic understanding of each other. The churches themselves must abstain from hatred of their fellow men, set themselves against hatred and hypocrisy wherever found, and constantly reaffirm the distinction between God and the state. And if Christians are to discharge their responsibility, the report continues, they need to purify their own souls by inner meditation and by acts to exemplify their dynamic faith along the following lines: (1) develop and strengthen the ecumenical movement; (2) continue the task of evangelization throughout the world; (3) face the unprecedented human need by work of mercy and relief; (4) by private and public worship keep their minds free from the passions engendered by war; (5) exemplify in their private lives those economic principles indispensable to a better world order; and (6) boldly proclaim the truth as revealed to us by Christ.

In the plenary session, under the subject "The Church and the International Crisis," Dr. Adolf Keller of Geneva, Switzerland, representing European Protestantism, spoke at length on the task of the church in time of war. He pointed out three perils confronting the churches of Europe in this time of crisis: first, the momentous peril of "unnatural" poverty, a poverty that is destructive of faith; second, the peril of oppression, arising out of the conflicting ideologies; and, third, the peril of temptation to compromise sound theological position and pay lip-service to the "theology of success." The task of the church as a whole in time of need, Dr. Keller concluded, is to help! In France, he asserted, there are eight million Roman Catholics, one million Protestants, and approximately thirty millions outside the church who constitute a challenge of unimaginable magnitude to the Christian philosophy of life.

Reporting for the ecumenical witness in a world of conflict. Dr. R. H. Edwin Espey pointed to the fact that "the gospel of cooperation has not sufficient vitality in it to recruit young people for missionary service, but that it is the gospel of Christ which must furnish such dynamic." This conviction was also stressed in the report on the State of the Church read by Dr. Harkness, summed up in the following words: "We hold it to be the function of the church, not to dictate the course to be taken by its members as citizens, but to throw the searchlight of the gospel on every human relationship and to stir its members to act in the light of the ideal of the family of God." "While no human system yet proposed can be identified with the ideal of the kingdom of God, the disparity between the existing system and that ideal must be made apparent."

Notwithstanding the pressure of an aggressive paganism so deeply felt by the delegates, there was a note of determined optimism in the fact that the church is coming to face unitedly and unselfishly the common task. This spirit was personified in the personality of Dr. John R. Mott, the moving spirit of the council sessions, and summed up in his statement on the development of the ecumenical spirit among Protestant bodies that we shall "make greater progress by great acts of trust."

One of the outstanding moments of the council session came on Thursday afternoon when the Protestant Episcopal Church of America was welcomed as a member of the council and an address appropriate to the occasion given by the president, Dr. Buttrick. Response was made by Rt. Rev. Frank W. Sterrett, bishop of Bethlehem, Pa., and spokesman for the Protestant Episcopal delegation, which was received with great and glad enthusiasm. Fraternal delegates from other Christian bodies were introduced and welcomed, and participated in the discussions.

Ten specific actions bearing upon the important issues before the church were taken by the council during the closing hours, after thorough and prolonged discussion by the seminars and careful sifting by the Business Committee. The recommendations came from the divisions on "The World Mission of the Church," "The Church and the International Crisis," and "The Church and Social Change," and were as follows:

1. The acceptance of the Dulles statement with amendments urging prayer by all bodies of the Christian fellowship for our overseas brethren of every nation.
2. That the Government be requested to protect the men in army training camps from exploitation by liquor interests and commercialized vice by prohibiting the sale of intoxicating beverages to men in uniform and the creation of a ten-mile zone from commercialized vice.
3. The receiving of all reports for printing.
4. The dissemination to the public of facts concerning court decisions on conscientious objectors, thus making it possible for counsel to protect the interests of the conscientious objector.
5. Deputation of church leaders to Latin-American countries for the purpose of cementing cultural relations, and also, when conditions warrant, the sending of similar commissions to the Far East and to Europe.
6. The appointment of a commission for the study of a just and durable peace, and that the cooperative church bodies be invited to become members.
7. The appointment of a Commission on Relief and Unemployment for the purpose of petitioning the Government in making recommendations of the council.
8. That the Executive Committee arrange for interchurch days and hours of prayer for peace with justice throughout the world.
9. The formulation of an educational program to set forth the moral problems involved in liquor and public safety.
10. That a meeting be arranged for sometime in June, 1941, near the Canadian border, for the promotion of fellowship with the Canadian brethren in their critical hour, commending them for their sacrifice in behalf of liberty and joining with them in prayer that, when peace shall come, we, alike, shall be ministers of reconciliation.

The following were elected as members of the Executive Committee of the Federal Council, upon nomination of Methodist members of the council: Mrs. Fred P. Atkins, Salisbury, Md.; Bishop James Cannon, Jr., Richmond, Va.; Dr. E. H. Cherrington, Washington, D. C.; Dr. W. G. Cram, New York City; Bishop Ralph S. Cushman, St. Paul, Minn.; Bishop Ivan Lee Holt, Dallas, Tex.; Dean Lynn Harold Hough, Madison, N. J.; Dr. E. D. Kohlstedt, Philadelphia, Pa.; Bishop A. W. Leonard, Washington, D. C.; President J. E. Moreland, Ashland, Va.; Dr. F. B. Newell, New York City; Bishop G. Bromley Oxnam, Boston, Mass.; Dr. J. Manning Potts, Roanoke, Va.; Dr. W. F. Quillian, New York City; Bishop A. P. Shaw, Baltimore, Md.; Dr. R. L. Shipley, Baltimore, Md.; Dr. B. T. Waites, Athens, Ala. Alternates: Rev. C. A. Bowen, Dr. N. M. Canter, Rev. Roby F. Day, Mrs. Dorr Diefendorf, Dr. R. E. Diffendorfer, Dr. F. S. Hickman, Dean T. F. Holgate, Bishop E. H. Hughes, Mrs. G. W. Hummel, Miss Sallie Lou MacKinnon, Bishop John M. Moore.

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Word of Man---or Word of God?

A SERMON

HOBART F. GOEWEY

The grass withereth, the flower fadeth: but the word of our God shall stand forever.—Isaiah 40:8.

These are hours that search us. What do we mean by civilization? Do we ignore, or take for granted, the spiritual foundations? Muriel Lester tells of a great Chinese scholar who first read the Sermon on the Mount as an adult, and was unable to sleep then for two nights, for the wonder of it. When Kagawa first heard Jesus' words about the beauty of the lilies, he awoke to the purity of heart that sees God—and a poet was born. At that same moment, thousands of Bibles were gathering dust in America. Will people come to you or me seeking the power that makes a civilization, and find no power, because the Bible is not in us? What is this Word, so fundamental to personal or social culture that William Lyon Phelps says that "no one can truly be called an uneducated man who knows and loves the Bible"?

The Bible is the Word of Man. It is more than that. But let us never think of it as anything less than that. It is the most intensely human book ever written. It is no thin, pale, flat abstraction. Its people all but walk out of its pages, in three dimensions, flesh-and-blood reality.

First of all, it is the word *by* man. It was written out of the passions and struggles, the mistakes and glories of human life. Some of it was written in the white heat of joy, and some of it in the deep nights of sorrow. All of it has the tang of the human situations out of which it grew. It is the word of man, facing personal and social conditions as tense, drastic, and disastrous as those of today, yet finding a secret of religion and of society that could survive conquest and exile and outlast its conquerors. Here is the writing of Hosea, a man deserted by his unfaithful wife, and now fighting the battle of forgiveness in his own soul. Here is the book of Job, from a man who knows what it is to lose home, family, riches, and health overnight—and yet has to go on living. Here is Paul's letter to the Romans, the spiritual autobiography of a fiercely tempted man, a divided self, like millions today, who found unity in God. Here are the words of Christ Himself, who for us men and our salvation was made man, and used human speech as none other ever did, and, living and dying, shows us the mountain peaks of human possibility.

The Bible was written before the invention of the instruments of modern science; but it is the product of the supreme development of the most sensitive of instruments, the human soul on spiritual quest. The books of the Bible were made before a Dutchman and an Italian developed lenses and telescopes. I do not go to it for my authority on astronomy. But with exaltation of spirit any astronomer or child might turn still to the eighth Psalm and read:

> When I consider thy heavens, the work of thy fingers,
> The moon and the stars, which thou hast ordained;
> What is man, that thou art mindful of him?
> And the son of man, that thou visitest him?

Without a telescope they produced words like that! What would they have done with a telescope? I do not go to the Bible for my authority on geological science, but I find Genesis interpreting the world-view of its day with the conception "In the beginning God," and God saying, "Let us make man in our image." I must accept its challenge to apply those great insights on God and man to the science of our day or of any day. The Bible writers lacked the modern disciplines and documents of history. Yet without them, and centuries before the time of Herodotus, the "father of history," they were writing some of the most vivid, courageous, and objective history—the story of David, for instance. They were including in their texts of religious education not only poetic folk-tale but also priceless data of history and sociology.

The Bible was written by men: courageous men, honest men, exploring men, worshiping men. It is the word by man.

It is also the supreme word *about* man. It says of Jesus, "He knew what was in man." Well, the Bible knows that well, too. Not that all of it is very flattering! Human nature is foolish, vain, and transient. Adam, the first man, not only sins, but meanly blames his wife for it, even as you and I. The first man born is murdered by his brother.

Saul, David, Solomon, all great men, all fail in crucial tests. Ahab, the king, when he cannot have his own way, sulks in bed with his face to the wall, too wishy-washy to commit murder himself, but glad to enjoy its fruits when his wife does it. Under the very shadow of the cross, James and John and Judas quarrel over rank, and Peter denies his arrested Lord. It is not a very pretty picture. But isn't it true? Even as you and I? That is why I cannot get away from it.

This book knows all the other side of man too. It knows that these men were seeking, struggling for light and spiritual victory. David is as great in his remorse as he is gross in his sin. Paul sends that most abject object, a runaway slave and thief, named "Useless," trusted now, on a thousand-mile journey back to his old master, Philemon, to be a "dear brother" and to be treated hereafter "as a man and as a Christian." Think of the significance of that for all human situations and civilizations! Or think of the significance of such words as these: that God so loved the world that He gave His only-begotten Son, that every man is one for whom Christ died; that each is so precious that a person were better dead forever than that he should harm the soul of one child. Think of this destiny for men: "Now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

The Bible is the word of man: the word by men and about men. Let us never think of it as any less than that. But it is more. This word of man has become great precisely because it has been concerned with more than man.

The Bible is the Word of God. It is the word *about* God. It looks at man from God's mind. Hugh Thomson Kerr has quoted Merejkowski as saying: "The Bible and the world as it is cannot go on together. One of two things must happen. Either the world must become different, or the Bible must disappear." The Bible is constantly judging us from the point of view of eternal and universal values. We become uncomfortable. Either we must change or we shall discard or neglect the Bible. The Bible says love; men say strife. It is to be expected, then, that Hitler's men, in issuing a new Sermon on the Mount, should leave out love. We say that cannot happen here. But it is reliably reported that during the last war an undertaking in Boston to publish the Sermon on the Mount as a pamphlet without notes or comment and for free distribution in war time was abandoned on the ground that the federal authorities advised against it, since it might be considered pro-German propaganda. Which shall we seek to change, our ways, or the Word of God? "The grass withereth, the flower fadeth: but the word of our God shall stand forever." The truth about God and from God will break us if *we* do not change.

But this word about God is more than judgment. It is never less than that. But it is more. It is also the word about mercy, the awful mercy of the cross. It is the mercy of One who loves the whole human family. The Bible comes to us as a film pictures Alexander Graham Bell coming into the home of his patron in Salem on Christmas, and on that day finally succeeding in bringing the deaf-and-dumb son of his patron to say for the first time, in answer to a lifetime of love, the slow and difficult syllables, "Fa-th-er!" It costs Christ the cross to teach us those words, the awful mercy of the cross.

The Bible is also the Word *by God*. That Word has been conditioned at various points in the progressive revelation by human capacity to receive it, and it is conditioned even yet today by our willingness to live it. The Word of God is not paper and print, nor is it even the spoken word of breath and sound, however eloquent. The Word of God, as Barth has taught us, is a present happening—or not at all. It happens as we read the Scripture which comes from God mediated through the sensitive instruments of great Bible persons and experiences. Then suddenly something grasps us and speaks. It is God speaking to us directly and saying, "Thou art the man!" Whether in reading the Bible we give that a chance to happen, and what we do when it does happen—these determine our spiritual and our social destiny.

PRAYER

A. R. MAULSBY

Father of us all, Thou who art Eternal Love; Thou who art the Supreme Intelligence, the Intelligence that shaped the universe, that gave it purpose and gave it meaning; Thou who createdst man in Thine own spiritual image, giving him a place but a little lower than the angels in that universe, that there he might cause Thy kingdom to come and Thy will to be done on earth as it is in heaven, we reach out our hands to Thee today and beseech Thee, O Lord, to reach down with Thy hand, that nail-pierced hand, in whose palm there abides unlimited forgiveness, that hand which is the symbol of a love so great that it is even yet beyond the comprehension of us who still are daily familiar with unforgiveness; of us who, too often, gather hate to our bosoms as we deal with our brother men—our brother men, Thy children, beloved of Thee regardless of race or color, regardless of their shortcomings or their sins.

O Love that passest all understanding, help us now to grasp Thee by that wounded hand and thereby be drawn so close to Thee that we shall be willing to surrender all, willing to go with Thee, with Thee all the way, even to sharing Thy cross, that we as Thy instruments may fulfil our divine purpose and cause Thy kingdom to come and Thy will to be done on earth as it is in heaven.

Almighty God, help us to come close enough to the Great Divine Intelligence and to that all-embracing Love to realize that when we fill our hearts and souls with hate and go armed on to the battlefield to destroy our brother men, Thy children beloved of Thee, we are once more nailing Love to the cross, putting a mock crown on His head, piercing His great heart with our ignominious folly, freeing Barabbas and throwing the flower of our youth to Moloch.

O unemployed Carpenter of Nazareth, we implore Thee once more to become our Master Architect as we strive to build again from the ruins of our shattered ideals, our profaned and broken dreams, a new church—a church that exemplifies and honors Thee, rather than one that would blaspheme Thee, drag Thy fair name again and yet again through the slime of hate and war.

Make us more God than gorilla, more good than greedy. Lift us out of the animal kingdom into Thy kingdom, away from the "dog in the manger" up to the "Babe in the manger." Deliver us from evil, for Thine is the kingdom. and the power, and the glory, forever. Amen.

——Our love of our fellow man and our sacrifice of our own interests to his cannot endure unless it is firmly grounded in our love of God. The brotherhood of man is an implication of the fatherhood of God. Loving your neighbor as yourself is not the simple matter that the superficial humanist makes it, but requires an almost supernatural wisdom, a little of which is vouchsafed to those who sincerely and whole-heartedly worship the Father of all men.—*The Churchman.*

Rebellion Against Rebellion

REGAINING THE ESSENTIALS OF THE FAITH

JOHN CLARENCE PETRIE

Signs are not wanting that many a china-smashing liberal is staging a rebellion against rebellion. Where these are the older men who went haywire over the higher criticism and the new science in the early years of the century, it might be possible to apply the label "hardening of the arteries," "tired radical." But young men out of the divinity schools are as likely to be in rebellion against rebellion as the older men. When the older minister takes the theme he gets such a heart-warming response from the young ministers that he knows they understand that the kind of liberal rebellion of forty years ago has had its day. Without wanting to restore the outworn categories of pre-scientific thought, they are asking, "After rebellion, what?" And what they are finding is that too often the rebellion of liberal Protestantism destroyed permanent values along with transient modes of expression.

Examples are easy to find. From belief in an endless torment in fire for all the wicked, we leaped to the denial of all punishment except "hell on earth." This was ridiculous, since very often a Nero has no hell on earth because he is spiritually too coarse to perceive one. From rejection of the literal acceptation of the heavenly Jerusalem with pearly gates, we jumped to a denial of a blessed immortality. In rebelling against a God made in the image and likeness of man, we have even turned against the eternal Creator Spirit.

The dogma of original sin is about as remote from modern thought as anything from the ancient deposit of the faith. Was it not a pre-scientific attempt to explain why men get sick, why they must be miserable so much of their lives, why they fear snakes, why they must die at last? And then, again, what outrageous use of the idea was made by St. Paul and St. Augustine. Did not the blasphemous doctrine stem from them that unbaptized babies cannot ever see the face of the Heavenly Father if they die in that state?

Yes, the doctrine of original sin has much to answer for. And it is tied up with absurdities. And yet—. And yet, what? Well, somehow the glib answer that evil is simply a hangover from our own prehistoric stage of development (or evolution) no longer carries the weight it once did. In Warsaw today a ghetto is once more erected, a barbed-wire ghetto, in the poorest section of the city. There the Jews must live and move and have their being. Another ghetto, in a slightly better section, is reserved for another inferior race, the Poles. The good section of the town is reserved only for the dominant race that must not have its blood polluted or its manners corrupted by association with the inferior brands. One looks in vain in the theory of our animal evolution for an explanation of such behavior.

Long reflection on the cruelties of life, the sufferings of innocent men, women, and children, makes it hard for us to believe at times in a benevolent deity. And yet, when we try to account for things on the thesis of anything but God, we run afoul of the problem of good. Hard as it is to account for evil, it is still harder to account for good. Emerson posed this problem in his essay on The Oversoul. "We grant that human life is mean, but how did we find out that it was mean?" Well, how did we? What is our standard? What is the thing called good to which we contrast the mean? What is its origin? Does not stupidity imply intelligence? Does not ugliness imply beauty? And does not the very missing of its aim by the universe, as when a child is born blind or otherwise deformed, prove an aim, a design, a pattern?

Reason thus brings us straight up against the good—that is, a God who is good. Whatever we do, we must not lose sight of that. But what then of evil? Much light can be thrown on evil, but the problem is never completely to be solved by the human mind. There is much to be said for the dynamic approach, namely, that it is our task not to explain evil but to help God fight it. But even as we fight it manfully, the old question will not down. Can we believe that God created the universe just as it is today? Can ultimate good for creation be achieved only at the cost of so much blood and pain? Or has something, somewhere, sometime, gone wrong with the original design? Whatever the answer, the character of the rebellion against God must have been something with cosmic consequences for harm.

There is something radically evil in a world where the perfect Man meets an end like Calvary. There is something gone awry with a world where the penalty for having a family of children is poverty and self-denial while childless couples hold plural jobs and live in comparative luxury. There is something off the track about a world where a well-run little nation like Denmark can be handed over to a freebooter like Hitler.

What is the answer? The old ones are inadequate. We cannot accept the notion that baptismal water can turn a human being from a child of wrath into a child of heaven. After all, Hitler and Mussolini were baptized with valid Catholic baptism, as was Goebbels. Are they the children of God as compared with some unbaptized Jew or Quaker? Whatever the answer, it cannot be a piece of magic. And yet the *opus operatum* of the old theology was not strictly magic. It meant that the action of the sacramental means depended not on man but on God.

While we must reject the church's classic dogma that the sacrament of baptism worked an instantaneous regeneration upon the recipient, nevertheless that rite bears witness to man's inability to redeem himself alone. The work is God's in its initiation, its continuation, and its ultimate victory; our own hope lying in our willingness to cooperate to the best of our ability. This does not necessitate moral triumph on our part—it does demand of us faith that God is in the fight and must prevail. In the Christian struggle there is never any defeat except the surrender to despair. God's grace thus makes up for our deficiencies, but not as a substitute for our best efforts. The Lord's Supper or communion, even though we reject transubstantiation, witnesses to the presence of God in all our struggles. If the communion is not a real communion with Him, a real feeding on His infinite resources, it deserves to fall into the desuetude of so many modern liberal churches.

Let us continue to rebel against rebellion.

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An Inspiring Statement

In the Germany of today, the discerning and inspiring statement on peace, which appears on page 1260 of this issue of the HERALD, could not be printed or even publicly uttered or prayed. We are profoundly grateful that, in the United States, freedom is not stifled, and we thank the members of the Commission on World Peace for the clear-cut expression of high idealism and of noble aspirations embodied in their superb statement.

But, to forestall any misunderstanding on the part of our readers, it should be pointed out, first, that the statement is not an official deliverance for the church as a whole, since the commission, while it has official standing, has had no specific instructions from the General Conference to make such a statement. It is true that the general "purpose" of the commission is outlined in the Discipline of 1940 (¶1291), but the official attitude of Methodism is set forth in the Discipline (¶¶1716-1720). The principle involved here is well expressed in Report No. 1 of the Commission on State of the Church, at the General Conference of 1936, Methodist Episcopal Church. The section reads:

> No person, no paper, no organization, has the right to speak officially for the Methodist Episcopal Church, unless given power to do so by the General Conference. . . . In the light of wide-spread misunderstanding, we reiterate this statement and advise all those who have heretofore been unacquainted with the fact, that the General Conference alone speaks for the Methodist Episcopal Church.

In the second place, we need to bear in mind, in reading the statement, that it represents, broadly speaking, the absolutist position on peace—a stand in favor of which there is a preponderance of opinion in the membership of the commission.

In general, both absolute pacifists and realistic pacifists are alike aiming at the ideals set forth in the statement. The difference of opinion arises at the point of application in the present desperate situation in which we find ourselves. One who takes the absolutist position should be willing, we believe, to go the whole distance with his abstractions. He should insist upon their immediate adoption for the whole range of the social order. There is indeed a strong hint in the statement that the commission realizes that the question of peace cannot be isolated from other social problems. The members of the commission themselves are living in comfort in the midst of an "immoral society," and in a rather large degree enjoying its fruits. Rousseau, confronted with the problem of moral man in an immoral society, repudiated with finality the idea of progress and voluntarily made himself an exile from civilization. He went the length of his abstract idealism, though even he was forced in some small measure at least to the realistic position in order to preserve his existence. St. Francis of Assisi, likewise, repudiated all compromise and took to poverty.

The two paragraphs in the statement which, in our opinion, will stimulate the widest discussion and the most vigorous opposition are the one numbered 2 in the second column, which advocates the repeal of the National Selective Service and Training Act, and the one numbered 4 in the same column, which calls for a "negotiated peace." There is serious danger, on the one hand, of developing a fascism to defend ourselves against the menace of fascism; but, on the other hand, there is the very real and imminent peril that freedom shall "perish from the earth." As individuals, we should be willing to forego some rights and privileges for the sake of society as a whole. We notice in the statement's plea for a "negotiated peace" the absence of the qualifying words used in the official pronouncement of the General Conference on this subject (Discipline ¶1716, II, 1), "consistent with a just and fundamental solution of world problems." The late Borden Parker Bowne once said that two persons could come to no sound understanding "unless there was intelligence at both ends." The same thing could be said respecting moral standards. How can a peace either "just" or "fundamental" be made with the German dictator who with his own pen (in "Mein Kampf") espouses the lie, the ruthless use of force, and the suppression of all freedom as justifiable, and then demonstrates his belief in Czechoslovakia, Poland, Norway, Denmark, Belgium, Holland, and France. Would not a "negotiated peace" with him be simply an empty peace, a mere Nazi device to gain time in order to work new outrages upon the world and achieve world domination?

We are especially enthusiastic about the latter part of the statement, which deals with plans to relieve human misery. Here both the extreme idealist and the practical realist can work together for a noble end.

GUIDEBOOK FOR 1941

Never, perhaps, in all history were guidebooks, lases, reference volumes, compendiums, records, sta-stical reports, financial showings, or tables of prop-ty valuations quite so unreliable as they are at the esent time. They may reflect conditions as they are day, but when tomorrow comes, they are about as aluable as "last year's almanac." A business proposal, r example, is received from some firm with which e is unacquainted. One turns to Dun & Bradstreet r the firm's rating. But how can one know that from is volume published possibly six or eight months go, one is getting dependable information concern-g the present standing of Smith & Company? Map-akers tell us that they have difficulty in keeping up ith changes in boundaries. Who knows what to elieve when he reads the "official figures" for exports nd imports of any country? There is now no calcu-ating money exchange with any assurance of ccuracy. It is a dizzy world. About all we can be ure of in these days is the certainty of change.

We need a reliable guidebook as we enter the year 941. Where can we find it? Such a book will have to urnish us information not so much about the super-icial, fluctuating developments of the time as about he basic and enduring principles of life. We live in world of inner meaning and outward expression. Most of us never get deeper in our thinking than the utward expression. We live in the realm of things, of uzzing activity, and never even begin to realize that here are unexplored vistas of thought and imagina-ion which are the real determining factors in the naking of the visible world. Let us this year get down to fundamentals. Let us deal with basic things. Our world is essentially a spiritual world, using the word "spiritual" now in its broad sense to include the whole range of unseen but all-powerful realities and values of which the world of the senses is but the passing symbol. Yes, let us get down to fundamentals.

Where can we find a book that deals with these deep fundamentals? It is right at hand. It is familiar to us all. It is the world's best seller, and for uncounted millions, including many professing Christians, it is the world's most neglected book. It is the Holy Bible. Blow the dust off it and begin to read it, to study it, to live it. It is the word of life.

The Bible goes to the bottom of everything. It reveals the secret of a thousand mysteries. It tells us about God, about man, about the world, about sin and judgment, about human destiny. It is an old, old book, and if we read it carefully we shall discover that there is indeed nothing new under the sun. The present scene has been acted and reenacted again and again in the course of history, and every time it has illustrated Bible principles and teachings. We shall come to understand in a very deep way today's happenings if we will only read the Bible. Here is a guidebook indeed!

But the Bible has little to say to a man who does not take it seriously. It is a truism that one gets out of a situation, an experience, a book, just about what one brings to it. Bring to the Bible a shallow mind, a frivolous spirit, a cheap, skeptical attitude, an intellectual provincialism, and the Scriptures will remain almost silent. The Bible will not talk to a dillydallier.

Do you really desire guidance for next year's journey? Then stop playing with the Bible. Cease all romanticism, sentimentalism, dogmatism, or professionalism in attitude, and approach the Book in a humble spirit with heart and mind wide open. Read it! Read it ten times, a hundred times. Read it regularly. Meditate upon it. Then live it. Do not risk the terrible judgment that is sure to come upon a man who knows to do good and yet does evil.

Most Christians never get very deep into the Book. Some who have been told that they are saints because of their personal piety are mere amateurs when it comes to understanding the Bible. They never sense the profound depth of its meaning or the sweep of its comprehensiveness. They practise a selectiveness that is forbidden. We have no right to search out the inspiring chapters, the pleasing passages, the comforting texts, the reassuring words, and neglect the "hard sayings" both in our readings and in our obedience. He is only a half-Christian who dwells in a smug individualism and, through ignorance or prejudice, cowardice or stubbornness, shuns the risks and discomforts of the Christian adventure in the wider ranges of human relationships. The Bible is a book of life—not just your personal life, but the life of families, of neighborhoods, of groups, of workers, of nations, of the world.

The Bible culminates in Christ. He is the sum of all its meaning. He is all and in all. We often hear of "Bible Christians." Jesus is the only one in human history who has really deserved that name. In Him, all the principles and teachings of the Word are perfectly exemplified and illustrated. Indeed, in His life and death we find that Bible teachings have been given their largest interpretation, their most vital meaning. He read the Bible of His day. He mastered its teachings. But, above all this, He lived as God would have Him live. His watchword was the kingdom of God, His sole purpose to do the will of God. He mastered the world's deepest secret and had the matchless courage to live out the will of God even to the loss of everything. In the end it was Calvary.

Take the Bible with the story of this Life as a guidebook for 1941, and then use it every day.

Statement of Commission on World Peace

The tragic days of war are ever the most difficult period for the church. National loyalties and fears, destruction, sorrow, frustration—these tear the very souls of men apart and tend to divide families and nations. Yet God is with us and God is adequate to every human situation. Our hope is in Him. This is not the first dark and critical hour in history. Throughout all ages God has sustained those who trusted in Him. We have faith that He will sustain and use us if we are willing to be His servants.

In the present crisis the church must be the church. It must transcend divisions of race, nation, and class. It must transcend individual differences of opinion on current issues of national policy and personal responsibility. It will not be divided if we remain knit together in Christ.

It is imperative that Christian fellowship should remain unbroken in the local church. There are wide diversities of judgment among Christians who are equally sincere and equally devoted to Christ and His church. Hence there is need of mutual forbearance and a conscious effort at understanding. Not only within the congregation but in community life as a whole, the church has a mission to break down barriers of suspicion and prejudice and to maintain the spirit of good will.

We rejoice that within a divided world the unity of the world Christian community remains unbroken. British churches are contributing to German missions; German churches are ministering to British and French prisoners of war. Christians in China and Japan, ever since the present conflict began, have observed days of prayer, the one for the other. Was there ever another time in history when so many Christians offered sincere and earnest prayer for the enemies of their nation?

The Methodist Church is an integral part of the Federal Council of Churches and of the World Council of Churches. Methodists should be informed concerning the activities of these interdenominational councils. Important literature may be secured from the office of the Federal Council at 287 Fourth Avenue, New York City. Wherever possible, Methodist churches should contribute at least in some small amount to these organs of the Universal Church.

It is our conviction that a Christian approach to the present world situation calls for certain basic attitudes.

1. There is need of faith in the living God, who is both beyond and within history working for the redemption of individuals and of society.

2. There is need to recognize that absolute loyalty belongs only to God, and not to any earthly state or nation.

3. There is need to repent our sins. By our pride and selfishness, by our complacent acquiescence in evil situations from which we have profited, we all have contributed to the misery and insecurity of the world.

4. There is need of a resolute will to cooperate in securing a new world order based on the Christian faith in God, on economic justice and intelligent planning for the good of all. National isolation, which has become politically and economically impossible, is for the Christian morally intolerable.

5. There is need for a ministry of reconciliation, which is ever to be distinguished from appeasement. Appeasement is concerned only to safeguard individual and national self-interest at whatever cost to others, whereas reconciliation seeks to promote fellowship through justice, good will, and self-giving.

There is need of a Christlike love that is ready to suffer in others' behalf. This must be manifest not only in the sacrificial giving of money to relieve human misery but also in courageous self-giving in the promotion of justice, peace, and goodwill among men.

Furthermore, it is our conviction that a Christian approach to the present world situation calls for certain national policies. Recognizing sincere differences among Christians, we feel bound to advocate the following:

1. The United States should immediately declare its willingness to cooperate with other governments in the formation of a world order based on these principles: (a) each nation shall reserve to itself the right to determine its own form of government and way of life; (b) every nation shall surrender the claim to absolute national sovereignty, that is, the alleged right to seek its own interest at any cost to other nations; and (c) nations shall together seek a just solution of such problems of international concern as the administration of colonies, access to raw materials and markets, the determination of tariffs, and the stabilization of currencies. It follows that the United States should declare its willingness to cooperate with other governments in establishing whatever international organization may be needed to realize these ends.

2. We reaffirm the position taken unanimously by the Peace Commission on July 27, 1940, in opposition to peace-time conscription. We rejoice in the fact that legal status is being granted to conscientious objectors and that the Government in its dealing with them is adopting an enlightened policy. However, we are still convinced that peace-time conscription is at once a serious menace to our democratic way of life and an affront to Christian reverence for personality. We believe that the National Selective Service and Training Act should be repealed. We are opposed to any further extension of conscription, whether to men or to women. We believe that non-military service to the nation on a voluntary basis, such as the Friends' work camps, should be made available to young people through religious and civic agencies.

3. We believe that the United States should refuse to become a belligerent in Europe or in the Far East. This judgment is based not on a policy of national isolation but on the conviction that the United States can best serve the world by preserving democracy within its own borders, providing relief for stricken populations, and assisting in the physical and economic reconstruction of a war-shattered world.

4. It is our conviction that the world has now far more to gain by a negotiated peace than by another dictated peace. We believe, therefore, that the United States should seek to bring about an armistice, both in Europe and in Asia, in the hope that a way may be found to put an end to appalling suffering and to lay the foundations of a just and lasting peace.

5. We recommend that our Council of Bishops invite representatives of Methodist churches in countries at war to meet for consultation upon the conditions and procedures essential to the achievement of justice and peace in the post-war world.

American Christians, still enjoying relative security and comfort, cannot without sin remain unresponsive to human misery. If we do not care for the suffering millions of the world, who else will? Who else can?

1. We must care for refugees within our own midst. This involves spiritual fellowship and economic rehabilitation. We suggest the creation of a committee in the local church to discover and assist persons who are in need of this form of service.

2. Much desperate need may be met through the Methodist Committee for Overseas Relief. This committee uses such approved agencies as the Methodist Church of Great Britain (for relief work in England); the American Friends Service Committee; the Church Committee for China Relief; the American Committee for Christian Refugees, and others. Literature descriptive of service being rendered through this committee may be obtained from Bishop Herbert Welch, Chairman, 150 Fifth Avenue, New York City.

3. The need in Europe is now so great that no church agency, dependent upon the voluntary giving of its members, can hope to meet more than a very small fraction of it. (During and after the first World War, Belgian relief work alone called for an expenditure of $1,200,000,000.) We therefore endorse the effort of the National Committee on Food for the Five Small Democracies to find a way of bringing food, clothing, and medical supplies to millions of innocent victims of the war. Information concerning this undertaking may be secured from Mr. Raymond S. Richmond, Secretary, 120 Lexington Avenue, New York City.

We recommend for reading and study two statements accepted by the Federal Council of Churches of Christ in America at its biennial meeting in Atlantic City December 10-13, 1940. One is the report on the "State of the Church," prepared by a committee of which Dr. Georgia Harkness was chairman. The other, a statement on the relation of the churches to the international situation, prepared by a committee headed by Mr. John Foster Dulles, was officially adopted as representing the policy of the Council. These may be procured from the Federal Council, 297 Fourth Avenue, New York City.

We reaffirm the General Conference statement on war and peace, and urge that it be given thoughtful consideration. We call particular attention to this pronouncement: "The Methodist Church, although making no attempt to bind the conscience of its individual members, will not officially endorse, support, or participate in war. We insist that the agencies of the church shall not be used in preparation for war, but in the promulgation of peace. We insist that the buildings of the church, dedicated to the worship of God, shall be used for that holy purpose and not by any agency for the promotion of war. Those of our members who as conscientious objectors, seek exemption from military training in schools and colleges or from military service anywhere and at any time have the authority and support of their church."

MAKING THE BIBLE YOUR OWN

Gold That Is Ours for the Taking

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WILLIAM G. CHANTER

A Happy New Year

Wherefore if any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new. (2 Corinthians 5:17.)

We are at the end of another year—soon we shall be wishing one another a Happy New Year. It is very interesting to notice this connection of newness with happiness, to see how glad we are to ring out the old and to ring in the new. But of one thing we may be quite sure—no mere change in the calendar sheet is going to bring happiness with it. If the only new thing about our lives is a different date line, then all our New Year wishes are so many meaningless forms. The trouble is that with many people the joy in greeting the new year is largely a matter of relief at getting rid of the old one. That, too, was once new, but it has become so soiled and worn out by the things we have done to it that we turn from it with relief. If we go into the new year as the same old people who rejoiced in the advent of 1940, it will not be long before 1941 begins to show unmistakable signs of shabbiness and age.

It is because new things have a certain freshness, cleanness, vitality that we connect newness with happiness, for we find always a joy in the sense of abounding freedom which these things bring. But we know well enough that happiness is not simply a matter of being surrounded with shiny, new things. They soon become wearisome to a worn-out mind, they are without meaning to a jaded heart.

On the other hand, the people whose freshness and vitality persist through old years as well as new find perennial sources of joy in old things—old books, old friends, the lovely memories of old times. Jesus once said that a good man was like an householder bringing out of his treasures things both new and old. The newness that brings real happiness is not merely novelty but a certain quality of life which means happiness just because it defies time and has nothing to do with the calendar, but gives perpetual freshness and a continually renewed vitality.

Now, the religion of Christ is the religion of this kind of life. If any man is in Christ, then he is forever a new creature. "In Christ" is the phrase St. Paul uses. He does not say a member of an organization, but a person so vitally attached to his Lord by a great personal love and loyalty that he is sharing His life. That means sharing a great adventure in the conquest of the world for those things which by their very nature are always clean, fresh, vital—absorbingly and unquenchably interesting. Therefore, it means a constant renewing of life, so that he who is in Christ turns with joy from the old year with its record of happy achievement to the new year with its opportunity to do still better.

See how this works out in actual practise. He who is in Christ gets a glimpse of his Master's vision of goodness, and feels the vitalizing thrill of His delight in it. He feels stirring within him a hunger and thirst after righteousness, a hunger and thirst which are never sated but are always being joyfully satisfied. The way of selfishness and pettiness, on the other hand, is always wearisome, however attractive it may seem at the beginning. It can never be more than the repetition of ancient failures, with the inevitable result of soiled and shabby old years and the feverish thirst for a novelty which always fades. But when did sturdy honesty ever grow old? When did unflinching courage and unstained honor ever weary the beholder, or fail him who dares to make them his? Did ever the man who walked in the way of duty, whether that way be high or humble, find his life flat and stale and unprofitable?

To every one of these questions the high souls of all our human history, they of whom the world was not worthy, have the same great negative answer. Never have these things failed to provide newness of life, the supreme happiness of spirit. Those who are in Christ are enlisted among the always unwearied pioneers who are seeking a city which hath foundations, whose Maker and Builder is the never-aging God.

Then, too, those who are in Christ are catching His fearless passion for truth. "Ye shall know the truth, and the truth shall make you free." Free from many things, free from the dreary bondage to shallow thinking and petty conceptions of life, from the complacent willingness to sit in contentment with partial achievement which is the sure sign of a worn-out old age whether it appears at twenty or at eighty. The seeker for truth is like a strong man climbing a mountain, ever finding a new joy in the expanding landscape, always sure that there is farther on a higher peak from which a grander view may be found.

It is not so with him who fears the truth. Soon enough he is weary with the little circle of safe and unadventurous ideas with which he has hemmed himself in. Either he loses outright the keen thrill of a curiosity that delights in seeking new vistas of the infinite possibilities into which the life of the mind brings us, in moving onward to a richer understanding of life, or he lives always with a haunting sense of discontent with the narrow world to which he has doomed himself, a world that grows ever more narrow and more stale as life in it goes on. For man was made to be an adventurer; he is by nature an eagle and not a barnyard fowl, and the safety of the barnyard will inevitably pall upon him.

In Christ there is the secret of the true newness which is happiness. In Him we know what love is and then love is our Master, love which never rejoices in unrighteousness but always rejoices in the truth. Love never faileth—everything else grows old, everything else fades, of everything else we shall one day be tired. But when that day comes, like weary children at the long day's end turning confidently to the unfailing tenderness of their mother's arms, we shall turn to the embrace of the everlasting mercy and wake up to sing a new song in a never-fading life.

THE CHURCH AT WORK

The Human Side of Kingdom Building

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RAYMOND H. HUSE

Religious Education

The churches of New York State have had a door of opportunity swing open before them so suddenly and so widely as almost to take away their breath.

At the last session of the State Assembly, a law was passed making it legal to excuse pupils of the public school one hour a week for instruction in religion by the various churches, on school time. In other words, the weekday school of religion has arrived. Of course it has been here in many localities for quite a while, but there way always a doubt about its legality. Now it is recognized and encouraged by the State of New York, and Catholics, Jews, and Protestants seem equally happy over the arrangement. That it brings problems and challenges our consecration and equipment is recognized by all.

Where shall we get the teachers? It will doubtless be required—as it ought to be—that those who are to have the privilege of this important task shall be as well trained intellectually as those who teach the secular studies in the public school. We have them in our churches and homes. Will they consent to the extra responsibility?

What about the buildings where these schools shall assemble? There seems still some doubt concerning the use of public school buildings for this purpose. We are very jealous of the doctrine of the separation of church and state—and of course rather inconsistent about it. Have we church buildings that are adapted to this educational work, and will our people be as eager to furnish heat and janitor service for this purpose as they are for Ladies' Aid dinners and oyster suppers?

Of course, this brings us also to the question of interdenominational fellowship and cooperation. It seems to be generally understood that our groupings shall be geographical rather than denominational. Baptist churches and Methodist churches will have to trust their children to the enticing environment of Episcopalian parish houses, and vice versa.

When it comes to teachers and textbooks, there we find also the real test of our essential unity as Protestants.

The general plan is to divide the weekday school into three main divisions—the Roman Catholics, the Jews, and the Protestants. It would be a tragedy if we had to subdivide the Protestant group into parts.

I think there should be a proper correlation of our interreligious educational program. In the weekday school, there should be taught the life and teachings of Jesus, and those fundamentals of Christian doctrine concerning which there is practical agreement among us.

In the Sunday school, we should teach the special truths that we as evangelical denominations believe to be vitally important. In the preparatory class for church membership, we should endeavor to lead to definite decision, consecration, conversion, and church membership.

Probably all of us need to be admonished not to expect too much of our new weekday classes. They will not make Christians of all the public-school pupils. All teaching has its limitations. The teacher of science does not produce 100-per-cent scientists, or the teacher of languages 100-per cent linguists. And equally is this true of a study the ful realization of which requires not merely intellectual con centration but moral choice. Mere knowledge has neve made a Christian. That is one reason why it is importan that those who teach in the school of religion shall hav something more than a mere intellectual knowledge o religion. Although it has sometimes been overworked there is truth in that statement—"Christianity is no taught, it is caught." Every true teacher of the Christ wa of life must himself be traveling that way.

I think all thoughtful people recognize that this nev educational law is just a beginning. There is somethin incongruous in the fact that religion—which is the mos important study in life—cannot be taught by a regula public-school teacher in a public-school building. Perhap sometime it will be. Perhaps we shall yet come to the tim when we shall be as particular about the spiritual qualif cations of our teachers as we are of our preachers. Heave hasten the day!

The Christian opportunity of the public-school teache —whether or not she is permitted to teach religion in th schoolroom—is beyond all price! All parents know hov she becomes the ideal of the child. If she is Christian, th school is safe! If not—God help us!

This is a message of New York to New England. I was my glad privilege to spend more than twenty years o my ministry in New England. The public-school superin tendents and teachers were not friendly toward th teaching of religion on public-school time. They were sti shivering over the possibility of union between churc and state. Roman Catholics and Protestants were eac afraid of what the other would do.

When I came to New York State I found a pronounce difference. From sporadic and more or less successfu attempts to teach religion in the public schools, we hav come to this day. The Catholics are as happy over it as ar the rest of us. Indeed, it is bringing us into a closer fellow ship—a fellowship of sincere service. Wake up, Nev England! New York leads the way!

* *

The new program for the church Sunday school, a outlined in the new Discipline, is practical and challeng ing. Too often, church and Sunday school have bee treated as two separate institutions. The Sunday scho superintendent—the most important lay official in th church—has had only a nominal and reportorial relatio to the quarterly conference and official board. He has bee elected by the church school board, which, in turn, he pra tically appoints. The perpetual circle has been kept fro being an oligarchy by the genuinely democratic spirit th has usually dominated it.

According to the new plan, the superintendent is electe as are the other officials of the church, by the quarter conference—and the Sunday school is not an independe institution, but *is* the church specializing in the work o teaching.

What's in the Movies

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LILLIAN WHITE

"The Great Commandment"

Twentieth Century-Fox bought some time ago and is planning to release soon a most unusual and remarkable film, "The Great Commandment." The picture was made a number of years ago by an independent group under the inspiration and leadership of Mr. Friedrich, a young minister in California, who dreamed for years of dramatizing Bible stories for the screen. This is a story of Jesus and His times. Twentieth Century-Fox, we were told at the preview, bought the picture intending to remake it in a more or less conventional Hollywood style, but, having looked at it from time to time, has come to feel that this might rob the picture of its chief charms—sincerity and simplicity. This seems to me like a wise decision; for, as the picture now stands, it is exceptional because of its uniqueness, and could be exploited commercially at that point. Made over, it would be just another Hollywood picture, different only in its setting in a little-used historical period.

The story of "The Great Commandment" is as much about Jesus' times as about Jesus. It builds up the background of Roman oppression of the conquered Palestine, and the Zealots, the organized movement of rebellion against that oppression. Into this situation comes Jesus with His emphasis on showing mercy and His interpretation of history, that those who take the sword shall perish by the sword. The story shows the effect of Jesus' influence on the leader of the band of Zealots in an unnamed village in Palestine. I have never seen a more moving climax than is expressed in the six small words "because of a man I met." Jesus is wisely presented only as a voice, except a fleeting reflection of His face in a pool of water. There is a beautiful love story which does not seem dragged in but rather appears to be a natural part of the story.

The underlying interpretation of Jesus' ministry, according to this film, is as a prophet of mercy as opposed to the use of the sword. It is such an interpretation as we find, for example, in Walter Denny's "The Career and Significance of Jesus." Great care has been taken to make the historical background accurate, even to details of costume and setting.

"The Great Commandment" will be of vital interest to the whole family from eight or nine years up. The children will learn more about Jesus and His historical setting from this film than in a year of most Sunday schools. However, it is not a picture only for those who wish to know more of the life of Jesus, but will be found entertaining in the wider sense of that word to the average audience. It more than makes up for a certain amateurishness by having something to say that is vital and gripping. We naturally compare it with that older film about Jesus, "The King of Kings." It is not so pretentious, but in my opinion is superior in every way, and much more powerful.

The Jewish reverence for the Law is so fairly and sympathetically shown that one can see why the old rabbi feels as he does about Jesus at the very moment one sees how much Jesus' reform movement was needed. I think Jewish people will like the film. The Catholic hierarchy will no doubt object, for this interpretation of Jesus is definitely liberal Protestant. They may be able to influence censorship boards, as I assume was done in the case of the film "Strange Cargo." It will be interesting to see what objection the Catholic censors will bring up. In all fairness, the Protestants should have an occasional presentation on the screen. Because of this possible objection and the unusual merit of the film, it seems to me it would be a good thing for Protestant ministers to go out of their way to promote this picture. In subsequent columns, I shall endeavor to furnish more information about when and where this film is to be released. Even those who do not accept the underlying viewpoint of this picture may still be glad to have a film about Jesus in circulation, and may rejoice that there is enough democracy in this country so that such a film can see the light on a screen in which the fighting philosophy usually prevails.

Everyday Living

GREAT TEACHERS

★

JOSEPH FORT NEWTON

Nathaniel Shaler was one of the best-beloved men who ever crossed the Harvard campus. A courtly gentleman, with reddish-gray beard and big blue yes, he was kindly, wise, and full of fun.

At every meeting of alumni he was a magnet—men flocked about him—and he always made a brief speech. One day he gave warning that he was making his last talk to the men whom he loved.

"A year from now I shall either be gone or unable to meet you," he said; for a moment he looked grave, and the men felt sad. Then the old smile came back and a glint of the humor that never failed.

"When I get up to the gate of heaven—if I am fortunate enough to get there—," he said, "I could wish nothing better than for St. Peter to say, 'Shaler, there's a professor's chair over yonder waiting for you.'"

No joy in life is greater than the joy of a teacher. No tie in life is closer, or more unbreakable, than the tie between teacher and student—the teacher who first kindled the spark in our minds.

If one could take a picture of my heart, it would show, hanging on the walls, the faces of the great and dear teachers who blessed me with their love and awakend me with their magic touch.

The first would be my little mother, a born teacher, and the wisest I have ever known. She had more resource, more arts of strategy, and more insight than any other; and she was a fine scholar.

Then others, James, Royce, and a stately Southern gentleman like Shaler; and others unknown to fame, but remembered with thanksgiving. Especially one who would have been a model for Mr. Chips.

A quaint, squint-eyed little man, one ear was larger and stuck farther out than the other—as if it had leaned out to hear something, and had forgotten to go back. His hat was a famous institution.

Anyway, by an odd art, he taught me to think on my feet and to speak what I thought. All these faces look down upon me, sometimes chiding, always cheering, and they are a perpetual benediction.

——Any high-school boy or girl with a dime can play the slot machines or buy a drink in virtually every roadhouse in my home county—Marathon—or in the neighboring county of Lincoln. I sit on the bench and see evidences every week of how drink has wrecked the life of a boy or a girl. . . . From my experience on the bench, I have concluded that more boys and girls go bad because of drink than for any other reason. Drink quickly leads to all forms of dishonor.—*Judge Patrick T. Stone of Wausau, Wis.*

PERSONS

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Dr. Bennett F. Avery has been chosen to succeed the late Dr. Alexander S. Begg as dean of Boston University School of Medicine. Dr. Avery is thirty-nine years old, holds three degrees from the University of Michigan, and since 1926 has been a member of the medical faculty of the American University in Beirut, Syria. At present he is in the United States on sabbatical leave. His appointment at Boston University becomes effective January 1. Dr. Avery is a member of The Methodist Church.

Mr. and Mrs. Howard W. Selby of West Newton have issued invitations for an "at home " on New Year's Day, in observance of their silver wedding anniversary.

The members of Washington Park Methodist Church, Providence, R. I., and many other friends throughout the New England Southern Conference were saddened by the news of the death, December 9, of Albert J. Scott. Mr. Scott had given more than fifty years of service to the church. At the time of his death he was president of the Washington Park board of trustees and lay representative to the Annual Conference. He is survived by his wife, Alberta Pine Scott; four children, and three grandchildren. Funeral services were conducted, December 12, by the pastor, Rev. Samuel A. Livingstone, assisted by Rev. M. E. Barrett. Interment was in the new Pawtuxet Cemetery.

A cablegram from Rev. Arthur D. Berry, dean of Methodist missionaries, Tokyo, Japan, to the Board of Missions and Church Extension, states that he and his two sisters, the Misses Annie and Effie Berry, are sailing for the United States, January 3, on the S. S. "President Coolidge." This return is being made on doctor's orders because of the illness of Miss Annie Berry. Dr. Berry and his sisters will go direct to their home in Mexico, N. Y.

William Allen White, distinguished editor of *The Emporia Gazette*, Emporia, Kan., will be the recipient for this year of the Churchman Award "for the promotion of good will and better understanding among all peoples." The presentation will be made at the annual dinner of the Churchman Associates in New York sometime late in January. The award was established last year by *The Churchman,* independent journal of the Protestant Episcopal Church, when the recipient was Eleanor Roosevelt.

Bishop James C. Baker of Los Angeles, Cal., and Rev. Ralph E. Diffendorfer, executive secretary of the Division of Foreign Missions of the Board of Missions and Church Extension, sailed from San Francisco on the S. S. "President Taft," Friday, December 20, for a study-visit of several weeks in the Orient. They will spend these weeks in Japan and Korea. The visit was authorized by the Board of Missions at its recent meeting in Philadelphia and by the Council of Bishops at its meeting in Atlantic City. Bishop Arthur J. Moore and Miss Sallie Lou MacKinnon, who also were authorized to visit the Far East by the board, are going later, just preceding the meeting of the China Central Conference on April 2. Bishop Baker and Dr. Diffendorfer will not visit China. Mrs. Diffendorfer will accompany Dr. Diffendorfer as far as Honolulu, Hawaii, where she will remain while he is in the Orient.

The condition of Bishop Edgar Blake took a turn for the worse last week, and the members of his family were summoned to his bedside. No further word has come at this writing.

Rev. Samuel A. Livingstone, chairman of the Board of Ministerial Training of the New England Southern Conference, will attend the Conference on Ministerial Training to be held at Garrett Biblical Institute, Evanston, Ill., December 31 to January 3.

John D. George of Lincoln, Neb., father of Mrs. John Hoon of Springfield, underwent an operation on Monday of last week at the New England Baptist Hospital in Brookline.

The Misses Florence and Mary Jarnberg, daughters of Rev. and Mrs. Yrjo Jarnberg, have recently arrived in this country from Finland, and are living with an uncle in Stoneham. Both girls expect eventually to study at Boston University, Florence to enter at the beginning of the second semester in February as a graduate student. Their father is the Methodist pastor at Abo, Finland, in the Finland Swedish Conference. It was their mother who wrote the letter describing the air raids on Abo which was published in the HERALD last April. The pictures on the opposite page, brought to America by the Jarnberg girls, show some of the damage caused by the bombings.

Harry F. Keiser, manager of the Boston branch of The Methodist Publishing House (formerly The Methodist Book Concern) since 1926, has been appointed by the publishing agents to manage the Chicago branch of the same house, his new duties to begin January 1. While Mr. Keiser's many friends in New England will rejoice in this well-deserved promotion which has come to him, they will also deeply regret his going as a distinct loss to the Methodism of this section of the country.

Rev. and Mrs. William R. Leslie and Dean and Mrs. H. M. Le Sourd have gone to St. Petersburg, Fla., to spend Christmas, the Leslies with Mrs. Leslie's mother and the Le Sourds with Dr. Le Sourd's parents, Mr. and Mrs. Marion Le Sourd, who will celebrate their fifty-fifth wedding anniversary on December 29. They will all have dinner together on Christmas Day. The party will also include Dr. and Mrs. William E. Chenery, who are spending the winter in Florida.

EVENTS

★

Scarritt College for Christian Workers, Nashville, Tenn., was admitted to membership in the Southern Association of Colleges and Secondary Schools at its meeting in Memphis, Tenn., December 13. This Methodist school is the first institution of its distinctive type to be admitted into the membership of a major regional accrediting association.

The Faculty Wives of Boston University School of Theology are bringing Dean Charles R. Brown to Boston for two evenings of Bible readings, on successive Mondays, January 6 and 13, in Copley Methodist Church. The plan is to cover the necessary expenses by sponsors' tickets at two dollars for two, and to issue tickets without charge to the students of the School of Theology and their wives and to young people's groups in the various churches. Additional sponsors are still needed. Name and money should be sent to Mrs. James

Spared

Vith bombs dropping all around and a man killed just outside by a machine-gun, the Methodist Church, Eriksgarten 27, Abo, inland, escaped serious damage other than the smashing of the stained-glass windows. The pictures show the destruction wrought on near-by property. See "Person" on preceding page.

.. Houghton, 284 Grove Street, Mel-ose, by December 31.

The Board of Missions and Church Extension of The Methodist Church as just received the following cable-gram from Madame Chiang Kai-shek, rom Hongkong, China, in reply to the abled message of greetings from the oard at its recent annual meeting in Philadelphia:

> Generalissimo and I deeply appreciate your significant message from City of Brotherly Love. May your conference bear rich and fruitful results, influencing lives of fellow Christians everywhere, and in courageous marshaling of public opinion toward realization of world justice, which alone can bring about peace on earth and goodwill to men.

Trinity Methodist Church, Springield, included again this year in its Christmas program the unusual and mpressive pilgrimage to "The Living Manger," arranged last year by its min-ster of education, Morris R. Bur-oughs. For the week preceding Christ-nas Day, the Christmas story was en-cted for an hour each evening by ableau, in a barn on the Henry Ash-ey farm at East Longmeadow.

"The Methodist Episcopal Church f Italy" was recently organized by nanimous vote of the Italy Conference f The Methodist Church, and Rev. Carlo M. Ferreri of Rome, who has een in charge of all American Meth-dist work in Italy for some years, was lected superintendent. A committee omposed of two pastors and two lay-nen will function as the board of ad-ninistration for the properties and as ne finance committee for the church. n announcing the changed status of Methodist service to Italy, Rev. Ralph E. Diffendorfer, executive secretary of the Board of Missions and Church Extension, said: "The name remains the same, the doctrines and general rules the same. The Discipline will be subject to revision regarding those parts which have to harmonize with the Italian state laws. The ecumenical ties with the mother church have been reaffirmed."

A sixty-fifth anniversary service of the organization of the Central Church of Chicago was held Sunday, December 8, in Orchestra Hall, its regular meeting-place. Central Church is famous for a succession of outstanding preachers—David Swing, Frank W. Gunsaulus, Newell Dwight Hillis, and Frederick F. Shannon. The present minister, Rev. Harold W. Ruopp, during his service of a little more than a year has measured up well to the tradition established by his predecessors. Dr. Ruopp, it will be recalled, is a graduate and former member of the faculty of Boston University School of Theology.

The Home Missions Council and the Council of Women for Home Missions have been merged under the name "Home Missions Council of North America." The officers of the new organization are: president, Dr. G. Pitt Beers, executive secretary of the American Baptist Home Mission Society; first vice-president, Mrs. Norman Vincent Peale of New York, Reformed Church in America; second vice-president, Dr. E. Graham Wilson of New York, Presbyterian Church in the U. S. A.; recording secretary, Mrs. D. Burt Smith of Philadelphia, United Lutheran Church; treasurer, Miss Bettie S. Brittingham of Baltimore, The Methodist Church.

With Our Writers

H. D. HAWVER, Concord, N. H.; superintendent of the Northern District, New Hampshire Conference; attended Federal Council Biennial as a representative of New England Methodism.

HOBART F. GOEWEY, Newton Upper Falls; minister of the First Methodist Church of Newton.

A. R. MAULSBY, Kansas City, Mo.; business man, associated with a large oil company.

JOHN CLARENCE PETRIE, Houston, Tex.; pastor of First Unitarian Church.

District Superintendents Meet

The annual meeting of the District Superintendents' Association of the Boston Area was held at The Pioneer, Boston, December 10 and 11. Present were L. W. C. Emig, president; William Gunter, J. V. Claypool, L. W. Stringfellow, L. C. Harris, T. A. Mosley, J. G. Cairns, A. A. Callaghan, C. W. Jeffras, and the secretary-treasurer, J. G. Rogers.

Dr. Emig presided at the meetings. Devotions were conducted by William Gunter and J. V. Claypool. Papers and addresses were given by A. A. Callaghan, L. W. Stringfellow, T. A. Mosley, and L. C. Harris. Not least interesting and fruitful were the free discussions following each paper.

Through the generosity of the Boston Wesleyan Association, each superintendent was the guest of the association at the annual dinner, held jointly this year with the Boston Methodist Social Union.

The superintendents were entertained for breakfast by Bishop and Mrs. G. Bromley Oxnam at their home on December 11. Later in the morning, they attended in a body an ordination service in Robinson Chapel, Boston University School of Theology.

The following officers were elected for the ensuing year: president J. V. Claypool; vice-president, J. G. Rogers; secretary-treasurer, C. W. Jeffras; program committee, L. W. Stringfellow, L. C. Harris, and William Gunter. J. G. R.

New Parkway Church Consecrated

Bishop G. Bromley Oxnam consecrated the new Parkway Community Methodist Church, Milton, Sunday morning, December 15, in the presence of an audience that filled the auditorium and also the vestry below. His sermon was deeply impressive as he used consecration to the home and family as a background against which he pictured the meaning of a consecrated membership in the church. In the afternoon, Rev. William Gunter, district superintendent, preached to another capacity audience. In the evening, Dr. Daniel L. Marsh, president of Boston University, was the speaker at the service for the dedication to youth. About 250 young people occupied the front pews of the church, while the remaining audience could not find room in the main church.

Enthusiastic and appreciative words were heard on all sides for the beauty and perfection of the new edifice. The external wall treatment is of Weymouth seam-faced granite in soft shades of brown and buff, which with the rough texture produces a structure quiet and reserved and at the same time spiritual and imposing. The Parkway elevation of the church is especially impressive with its broad granite platform approached on each side by wide stone steps. Under the outstretched arms of the great stone cross, broad oak doors open into the narthex. Over the doors in enduring stone are the beehive, the pineapple, and the anchor, symbols inviting all who enter to share in the industry, hospitality, and hope of the Christian church. Above the stone cross is a majestic window on either side of which guardian angels keep watch. Five lancet windows tell the story of the Annunciation, Nativity, Boyhood, Resurrection, and Ascension of our Lord, and these form the base of a great rose window containing in rich stained glass the symbols of the twelve apostles. Above the rose window a mother pelican from her own breast feeds her starving brood.

The narthex may be entered by the main front door or through the tower entrance. The narthex is planned to suggest hospitality. It is decorated with textured plaster, beamed ceiling, oak-paneled walls, and a mosaic floor. On each side are niches for flowers to complete the atmosphere of friendliness in this common meeting-place.

The greatest emphasis of all has naturally been placed upon the nave and chancel. The nave, including the balcony, provides seating capacity for 450 worshipers. In addition, the chancel further accommodates 36 choristers. Though treated with great restraint, the design of the nave and chancel, with its oak paneling, tracery windows with symbolic medallions, and canopied reredos, creates a feeling of richness and dignity and an atmosphere conducive to meditation and worship. Here again, care has been taken to produce an architectural lift in the expression of design. The hammer beam trusses, the sloping Gothic arch of the chancel, the slender delicate finials of the reredos, and the altar in its elevated position beneath the arch combine to produce a spiritual uplift. The altar or communion table is surmounted by a gold cross, candlesticks, and vases, so arranged that the altar is the central focal point of the entire composition.

PARKWAY COMMUNITY METHODIST CHURCH
MILTON

ROBERT M. PIERCE
PASTOR

Above the altar arch is a jeweled window containing the figure of Christ from Hofmann's "Christ and the Rich Young Ruler." The nave windows have been studied to accentuate and exemplify the symbolic story which begins with creation and ends with the Eternal Presence symbolized by the altar.

Starting with the first window on the left as one enters from the narthex, the medallions and secondary symbols tell of creation, the entrance of sin into the world, the burning bush of Moses, the chariot of Elijah, the Seven Gifts of the Spirit, the Book and the Cross or working tools of the Christian, the lilies of the field, the vine and the branches, the Lamb of God, and the cross and crown.

The windows on the right tell the story of God's guiding hand, the flaming sword, the law as given to Moses, the lion of the tribe of Judah, the coming of the Holy Spirit, the loaves and fishes which fed the multitude, the grapes suggesting our Lord's Passion, the tree of life, the ship and the book and the world into which Christ told His disciples to go.

The organ is a large two-manual instrument that occupies sound chambers on both sides of the chancel. The minister's room on the left of the chancel is done in birch and is designed to serve as both a chapel and a conference room.

The floors of the church are covered with tiling, with a red carpet down the center aisle. The pulpit, lectern, and altar are of carved oak.

The building has been equipped with amplification for chimes, organ, or choir, through speakers in the nave, vestry, or through the tower. In addition, a record-playing machine makes possible the automatic broadcasting of chimes. Microphones have been installed at pulpit, lectern, and altar, and hearing aids in the pews.

Arland A. Dirlam of Malden was the architect of the church. The builders were C. C. Fulton & Son, Inc., of Milton.

The services of consecration on Christmas Sunday included consecration to childhood with baptism of children, a fraternal service in the afternoon with Joseph Earl Perry as the speaker, and in the evening the consecration to national righteousness with Adjutant-General E. C. Erickson of the Commonwealth of Massachusetts as speaker.

December 29, the memorials will be dedicated and Rev. Harold H. Cramer, pastor when the first unit of the church was erected, will preach. At 3 P.M. the organ will be consecrated at a recital given by Miss Ruth Severance. In the evening the church will be consecrated to evangelism, with Professor Adolphus Linfield as speaker.

Sunday, January 5, at 10.45 A.M., holy communion will be celebrated and new members received. At 3 P.M., Dr. Frank Jennings, executive secretary of the Massachusetts Council of Churches, will be the speaker, and in the evening a fraternal service will be addressed by Rev. Frank Gerrish Potter.

On Sunday morning, January 12, the church will be consecrated to world vision, with the editor of ZIONS HERALD as the preacher.

Redecoration Project

Parkman Street Methodist Church, Dorchester, has completely transformed its sanctuary through a thorough redecoration project. Walls, ceilings, floors, pews, choir loft, and chancel have all been renewed, and new carpets have been laid throughout. Chancel and choir loft have been paneled

DEAN JOHNSON
PASTOR OF PARKMAN STREET CHURCH

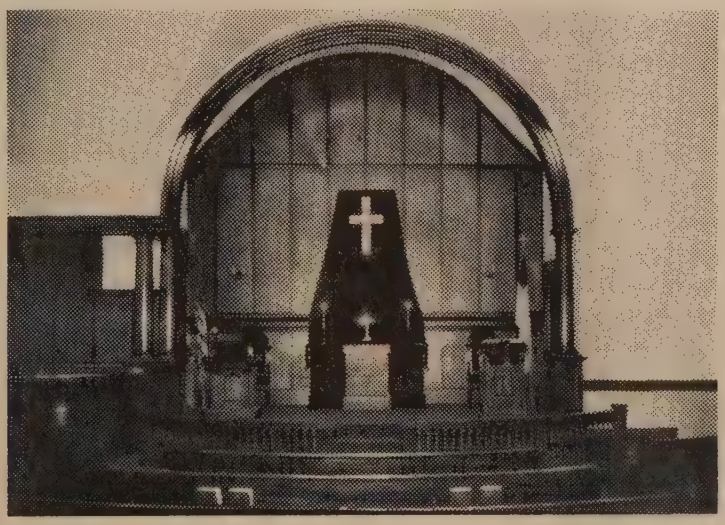
in wood, which, together with the central altar with pulpit and lectern on either side, helps to bring the congregation into a worshipful atmosphere.

At the formal dedicatory service, held on Sunday, October 27, Rev. William Gunter, superintendent of the Boston District, preached. The worship service was conducted by the pastor, Rev. Dean Johnson, who drew attention to some facts concerning the history of the church and led the congregation in a period of reverent silence in memory of those "who from their labors rest." Organized in 1874 by Dr. David Sherman, the church progressed under the leadership of Rev. (later Bishop) James W. Bashford. The list of former pastors includes, among others, the names of James P. Chadbourne, W. C. Poole, Frank Linder, W. W. Van Kirk, and L. H. Blackburn.

Bishop G. Bromley Oxnam's letter of commendation and encouragement was read to the church by the pastor. A bouquet was presented to Mrs. Leon Barritt in appreciation of her work at the head of the redecoration committee.

Since the redecoration of the sanctuary, the church has engaged in a Church Loyalty Crusade for increased church attendance.

The total cost of the redecoration project was $1044, the greater portion of which was raised through pledges and special activities.



ATMOSPHERE OF WORSHIP
PARKMAN STREET METHODIST CHURCH, DORCHESTER

Portland Women's Meeting

The organization meeting of the Portland District Woman's Society of Christian Service was held November 15, in Elm Street Church, South Portland, Maine. There were more than two hundred persons present, including fifteen ministers. Rev. Lawrence D. Porter, pastor of the entertaining church, presided. Rev. C. E. Brooks led the devotions. Miss Effie A. Merrill of Lynn, Mass., gave the afternoon address.

Mrs. Philip Milliken, chairman of the nominating committee, presented the committee's report, which was accepted. The following officers were elected: president, Mrs. Thomas W. Owens; vice-presidents, Mrs. Forrest W. Doten and Mrs. Lawrence D. Porter; secretary missionary education, Mrs. B. D. Stevenson; secretary Christian social relations and local church activities. Mrs. Charles Cleaves; recording secretary, Mrs. John S. S. Fessenden; corresponding secretary, Mrs. E. M. Dunlap; treasurer, Mrs. Fred M. Kirth; secretary junior work, Mrs. Carleton Rand; secretary literature and publications, Mrs. Fred Dunn; chairman Spiritual Life Committee, Mrs. Andrew McDonald; Finance Committee, president, treasurer, Mrs. George Robinson, and Mrs. Charles A. Holden.

The meeting was brought to a close with a candle-lighting installation service for the newly elected officers, conducted by Rev. Mr. Porter.

OLIVE E. FESSENDEN, Rec. Sec.

First for United Methodism

The Twentieth Annual Conference on Ministerial Training, sponsored by the Commission on Courses of Study of The Methodist Church, will be held at Garrett Biblical Institute, Evanston, Ill., December 31 to January 3. It will be the first such conference of the united church and will be representative of all sections of the country.

The program will start with a memorial service in honor of two leaders of the church: Dr. Allan MacRossie, for twenty years the educational director of the Commission on Courses of Study in the former Methodist Episcopal Church, who died March 2, 1940, and Dr. William M. Alexander, secretary of the Department of Schools and Colleges in the former Methodist Episcopal Church, South, who carried on the ministerial training in the Southern Church as part of his work, and who died very suddenly on his birthday, October 4, 1940.

Two sessions of the conference will be given to a discussion of procedures and methods of conducting the training work. The formal program will have as its subject "The Church of Today and Tomorrow," and will bring to Evanston a noteworthy group of speakers.

The Commission on Courses of Study will hold a meeting at the close of the conference.

Following the conference, a book will be published including the essential material presented. This will be sent to the ministry of the united church by the commission, which is now located at 810 Broadway, Nashville, Tenn.

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The Wesleyan Building

ZIONS HERALD was launched in January, 1823. After various changes of proprietorship, it was sold in 1828 to the Book Concern at New York, and consolidated with the *Christian Advocate and Journal*. The loss of the HERALD was deeply felt by New England Methodists, who had enjoyed its advantages for five years. So great was the dissatisfaction that effort was immediately made to reestablish a New England paper. *The Gospel Balance* was started in October, 1828, by Rev. Benjamin Jones and Rev. Shipley W. Willson; but it was abandoned in less than a year. In October, 1829, another paper, *The New England Herald,* was started by Rev. Aaron Lummus. This latter also had but a feeble existence, and failed to meet the wants of the people. A number of eminently wise and good ministers of that time, stationed in and about Boston,—such as Elijah Hedding, John Lindsay, Timothy Merritt, and Isaac Bonney,—were especially earnest and active in the matter, and conferred often with certain public-spirited laymen on the subject. The idea was finally conceived to form a publishing association for the purpose, and thus by a combination of means and energy to accomplish what individual effort had failed to effect.

The "Boston Wesleyan Association" was duly organized May 16, 1831. It was to be composed of twenty persons, all of whom were to be members of the Methodist Episcopal Church. The purposes of the Association were set forth in the preamble to its constitution, as follows:

"Deeming it of the highest importance that a weekly religious paper should be published in New England, devoted to the interests of the Methodist Episcopal Church, to disseminate a knowledge of its doctrines and practises, to be the vehicle of religious intelligence and instruction, and to be a means of raising funds for the support of Methodist institutions; and in order to establish such a paper, and conduct it on a plan which we think best calculated to insure its extensive circulation, and subserve the interests of our church, and to promote the Redeemer's cause and kingdom in the earth, this Association of Methodists has been formed."

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The Association, immediately on its organization, in conjunction with a committee of the New England Conference, entered into negotiations with Mr. Lummus, before referred to, for the purchase of his paper. This object was accomplished, and the transfer made in July, 1831; and *The New England Christian Herald* was thenceforward published by the Association until 1833, when the title was changed to the old name of ZIONS HERALD.

With the small number of subscribers obtained from Mr. Lummus, the Association began its work. The patronage at first was quite inadequate to pay expenses; but the encouragement and progress were such as to justify hope and persistence. And yet, with all the efforts of the publishing Association and friends outside, it took about twenty years to pay off the early debts and put the concern on a paying basis.

During this early period the Association was obliged by its want of means

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to submit to poor accommodations and many inconveniences. Since it did not own its own building, frequent removals were necessary; and the Herald publication office and printing office could not always be brought under the same roof. Meanwhile Methodism had been rapidly increasing in numbers and resources. The New England Methodist Book Depository needed larger and better quarters; the preachers had no proper accommodations for their weekly meetings; neither had the several social or benevolent societies connected with the church central and suitable places in which to hold their general business meetings; finally, it was felt that Methodism greatly needed a permanent denominational headquarters in Boston. It was also seen that the Wesleyan Association was just the body to undertake such an enterprise; and accordingly a committee was appointed to asertain if a suitable building could be purchased for the purposes of the Association.

In 1869 the Bromfield House, adjoining the old Bromfield Street Methodist Episcopal Church, was purchased. The building, not being adapted to the purposes, was removed, and a modern office building was erected in its place, which fully met the wants of the denomination, and at the same time provided an additional source of income for the Association.

The Wesleyan Building was completed and opened in October, 1870, and for more than forty years continued to furnish a convenient and capacious home for the church societies that sought shelter beneath its roof.

With the lapse of time, Zions Herald, in company with most denominational papers, ceased to pay a profit and became dependent upon the income of the building for a portion of its support.

Modern structures were rising throughout the city. The value of land was rapidly appreciating, and the expense of maintaining an old building in a congested district finally became so disproportionate

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to the income that the Association was forced to consider the adoption of a new policy. It was finally determined to offer the property for sale, and the matter was placed in the hands of a committee consisting of Matthew Robson, Silas Peirce, and Charles R. Magee, who, in 1911, opened negotiations which resulted, in November of that year, in the sale of the property.

Before passing the deed, the committee had secured an option on Beacon Street property belonging to the City of Boston, but, the City Council failing to approve, the sale could not be consummated. A vigorous search throughout the business section yielded little satisfaction until it was learned that the Second Church on Copley Square might be purchased. With the approval of the Association, negotiations were at once begun and on May 15, 1912, the Association became the owner of two fifths of the property.

The present Wesleyan Building, an eight-story fireproof structure, was completed and occupied in the autumn of 1913. It is located on the north side of Boylston Street, midway between Clarendon and Dartmouth streets, facing directly upon Copley Square. The formal dedication occurred on Tuesday, December 9, 1913, in Wesleyan Hall. Addresses were made by Bishops Edwin H. Hughes and John W. Hamilton. The building was dedicated "to the advancement of the kingdom of Christ through that branch to which we have pledged our allegiance, the Methodist Episcopal Church. To the memory of the men who, with great faith and with broad vision, recognizing the power of the printed page, established Zions Herald, and to their successors, who in loyalty of spirit have guarded well their heritage as a sacred trust until the present day. . . . To every noble work for which the church may stand sponsor."

Devoted Church Member

Mrs. George R. Moody, who died November 6, in Ballardvale, of coronary thrombosis following an operation for the removal of a cataract, was born in Ballardvale, June 28, 1867. Her maiden name was Sarah Ann Fallows, her parents being John and Sarah Ann (Barrett) Fallows.

On September 12, 1888, she was married to George R. Moody of Ballardvale, who later entered the Methodist ministry. Mrs. Moody was an unfailing help to her husband in the parishes that they served—first in the East Maine Conference and later in the New England Conference. Mr. Moody took the retired relation in 1926. Mrs. Moody spent the last years of her life as a resident of Ballardvale, her native town. She

THE LATE MRS. G. R. MOODY

was a devoted member of the Ballardvale Methodist Church, which she attended as a girl and of which her father was a member for more than forty years. Mr. and Mrs. Moody celebrated the fiftieth anniversary of their marriage in 1938, receiving personally many friends from their former parishes.

Mrs. Moody is survived by her husband and three sons—George F., director of training and principal of the Horace Mann Training School, Salem State Teachers College; Dwight L., research engineer in the Bell Telephone Laboratories, New York City; and Robert E., professor of history in Boston University. There are five grandchildren.

Funeral services were held November 8, in the Ballardvale Methodist Church. Interment was in Spring Grove Cemetery, Andover.

Christian Education Conference

A growing sense of oneness which developed with startling rapidity and without much awareness is probably the greatest contribution the Methodist Conference on Christian Education held in Nashville, Tenn., December 4-9, is making among the Christian educators of the church.

The conference was a planning group for workers with children, youth, adults, directors of Christian education in the local church, college teachers of religion, executive secretaries, extension secretaries, and Conference board presidents. New plans for meeting needs were to be discovered. "What are these needs?" workers asked themselves as they sat together in the several commissions of the conference.

Workers with children recognized that they must prepare themselves and others to help children in the small and less advanced churches and communities to develop Christian personality.

That young adults must have opportunity to engage in activities in the church and Christian community which help them to be more fully aware of their responsibility in business, the church, and the homes they are establishing was recognized in the Commission of Adult Workers. A young adult fellowship within the adult division of the church school is recommended.

Workers in the youth commission recognized that men of youth and young adult age are being taken out of their normal community life and placed in military encampments. The conference therefore recommends to local churches in the proximity of camps that they "provide to the limits of their capacities for the spiritual and recreational needs of these young men who have been picked up from the refining influences of homes and herded into camps." It was urged that, "in communities where defense industries have brought in new families, the church be alert to the needs and opportunities provided in these groups."

The conference further urges churches to develop adequate programs of religious instruction and recreation so that young men who go into the camps may maintain "their own high patterns of thought and conduct," and recommends that the Commission of Workers with Youth "protest to the proper authorities at Washington against the sale of beer and other alcoholic liquors within or near military camps."

Workers in the children and youth commissions considered ways to build and cement world friendship. Resources recommended in the Commission of Children's Workers and the personal experience of those who shared in the refugee supper and blackout service in the Commission of Youth Workers awakened many members of the conference to their opportunity and responsibility in this area of need.

The use of radio in Christian education was suggested by a radio skit, "God's One Family."

Persons who shared in the worship services led by Dr. John K. Benton, dean of the School of Religion of Vanderbilt University, were directed in their thinking and feeling to work for good will and the common good among nations. Dr. Ernest M. Ligon, Union College, Schenectady, N. Y., and other resource leaders helped members of the conference to discover how they can guide persons to achieve Christian personality.

Persons elected by the conference to share the responsibility for continuing to help workers of the local church to be more skilled and useful persons are Dr. J. Callaway Robertson, Richmond, Va., president; Rev. Edwin E. Voigt, Iowa City, Iowa, vice-president; Miss Florence Teague, Nashville, Tenn., secretary-treasurer; Dr. George A. Warmer, San Diego, Cal., and Rev. Timothy B. Echols, Austin, Tex., members of the executive committee.

Announcement of officers of commissions, constitution for the Methodist Conference on Christian Education, and complete reports from each commission will appear in the yearbook. Copies may be obtained from Miss Florence Teague, 810 Broadway, Nashville, Tenn., at the cost of twenty-five cents, about February 1.

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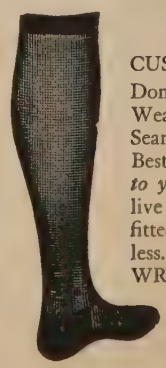

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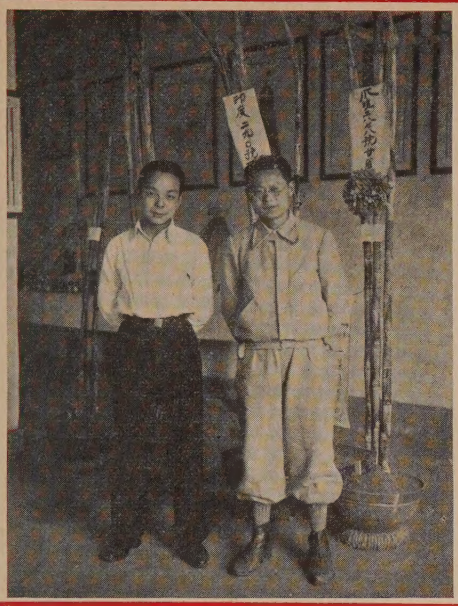

Graduate students in agriculture, West China

Out of Chaos...
New Life

One of the most important and meaningful facts in modern China is the recent migration of people of ability and national spirit to the nation's great and far West. This is one result of the Sino-Japanese warfare. Szechwan Province has long been isolated from the rest of the country. Yet it has still been a part of China. . . .

The marvelous fertile province of Szechwan contains the larger part of the population of China's West, a population larger than that of France or Germany or Japan. By ancient methods the province produces plenty to feed its people. Other resources lie pretty nearly untouched, and even agriculture is capable of an improvement which scientific study, by migrated as well as local institutions, is now pushing with vigor. The first year of the war has opened this vast West China reservoir as it would not have been opened in decades, perhaps generations.

"Take the matter of transportation in West China," says Bishop Ralph A. Ward, of Chengtu. "In 1919, under excellent local supervision for the trip, we made the journey from Chungking to Chengtu in about the shortest time then possible. It took us nine days and a half in sedan chairs. Repeatedly during 1938 I drove my car over the same route, a distance of about 270 miles from city limits to city limits. Including stops along the way, I made it in 11 hours, 30 minutes."

Meanwhile, agriculture has had to be stepped up to feed a million more mouths. This meant improved methods, science, machines. Roads had to be carved out of stubborn hills. Somehow, some way, the sea and the ocean routes of the world had to be reached. Automobiles and mechanics were imported from America.

Missions and missionaries, doctors, nurses, Chinese pastors and Bible women and evangelists, farmers and teachers and students are working together to help build a new nation in the West. A correspondent of a Danish newspaper wired his journal from Chungking the following story about Miss Alma A. Eriksen, a Methodist missionary there:

"A few days after the bombardment, which killed and wounded over eight thousand, her hospital was overfilled with dying victims. She worked day and night for four days. All the servants had run away, the water main had burst, and there was no electric light. The people died like flies. There was nobody even to carry away the dead bodies. There was no cook, so Miss Eriksen cooked the rice soup for over four hundred wounded. She assisted with the operations, washed clothes, cleaned rooms. When I came to see her, she was all in and at her wit's end; but she had not given up. She had not eaten anything for twenty hours. Forty bodies, dead over a week, lay outside the operating room. There was nobody to carry them away."

That's a suggestion of the tension into which the church carries its message under extreme circumstances!

The stories of Christian participation in the erection of new China could be multiplied without end. Stories of the Chungking Hospital, of West China Union University in Chengtu, of traveling evangelists who cover the whole western country—"We are here with the mission of faith, hope, and love," says Bishop Ralph A. Ward, "but the greatest of these is love."

"What need is there to explain what hope means to scores of millions of Chinese who have suffered so desperately in this war?" the bishop goes on. "Love needs no argument in the world of today—and the China of today! Nor faith—faith in Jesus as Saviour, faith in the abiding validity of the things for which He spoke and lived and died. This mission of faith, hope, and love, we Christians in China humbly are trying to carry out. And, in some real measure, we are your representatives."

A farmers' cooperative open for business, West China

Board of Foreign Missions of the
Methodist Episcopal Church
150 Fifth Avenue, New York, N. Y.

Portland District Letter

★

E. W. ROBINSON, Superintendent

Hear ye! Hear ye! This District Letter will contain little about those of our churches that "shine newly in the sun with fresh coats of snow-white paint sacrificially paid for by the women of the parish"; that have had their interiors redecorated "in harmonious colors reflecting the spirit of devotion in the hearts of the donors"; that have held successful birthday anniversaries with beloved former pastors in attendance as guests of honor—paying their own expenses. Neither will this letter tell of debts operated upon or budgets taking on weight. What I desire to do in this letter is to impart, if I can, a bit of the spirit of Methodism as I find it on the district.

First of all, this current war, while rather overwhelming, has not made us too depressed. Our men are not saying much about it from our pulpits. This is wise. Rather, our men are trying to emphasize those Christian teachings which most aptly apply to a period of mass hysteria. Some of these, of course, strike at the roots of war methodology; others point to the Christian's secure position in times of international strain and stress. Secondly, the spiritual state of our people is hopeful. We realize that secular philosophies speak of the church as futile, but our folks on the Portland District do not feel this way. Rather, we vision the church as the hope of the world. God, we sense, is still in His world, and the forces of unrighteousness can never be permanently triumphant. It is felt that the day will soon come when a real revival of religion will sweep the world, and love, brotherhood, and peace-among-men emerge all glorious. Thirdly, the road ahead beckons us eagerly on here in Maine. We sense the greatness of our Christian task and feel that all our energy is needed to help "carry on." We feel that the church is soon to take on a newness of life; furnish a more significant leadership; and become the inspiration it should become in a truly cooperative commonwealth.

Our sympathy goes out to Mrs. George E. Taylor, Mrs. H. G. MacGlauflin, Mrs. Harry Whiteley, and Rev. Joseph Griffiths in their illnesses. Our hearts go out to Mrs. A. F. Pedler as we think of the recent, sudden passing of her good-minister husband. We think H. F. Milligan is facing up to the earthly loss of his wife with true Christian victory.

Since our last letter, Ralph F. Winn has been appointed to Falmouth Foreside, and a baby girl has come to bless the family. Hartley C. Ray, a student at Bates College, has been appointed student supply at Lisbon Falls. Long Island and North Pownal are still unsettled regarding their winter plans for services and leadership. The Oxford Methodists have withdrawn from their local federation and are asking that our work in that township be abandoned, leaving the field to the Congregationalists. A. D. Parker of Chestnut Street, Portland, as announced in a previous issue of the HERALD, has been transferred to First Church, Albany, N. Y., and Chestnut Street will soon have new leadership.

Our District Conference was more largely attended than for years with a highly successful program, part of which consisted of two fine missionary messages from Drs. R. E. Brown and F. T. Cartwright of the Division of Foreign Missions.

Our Group Meetings have been helpful. Each group will have, from now on, a Group Cabinet composed of the ministeri group leader, the group lay leader, the pre ident of the group's Woman's Society Christian Service, and the president of th group's Circuit Epworth League.

Our District Woman's Society of Chri tian Service has been organized with Hr T. W. Owens of Portland as president.

Auburn reports receipt of a substanti legacy which will greatly aid its wor Biddeford has acquired a fine used orga Cape Elizabeth is soon to divide its churc auditorium into two rooms: a chapel an a religious education center.

Your district superintendent is still in th hospital at this writing, with a few physic problems yet ahead, but he hopes to be full recovered soon. But, brethren, things ar "looking up"! God has been near. I cann express to you all my joy in your co cern for me; for the scores of cards yo have sent; for the flowers, the letters, th purse of money, the calls. You're great folk

And our bishop! What a real friend he i Our church has great leadership, not th least of which is found on the Boston Are

I salute you all with joy! Keep the faith sing along the way; lift up Christ's banner the fresh breezes of the Spirit; pray withou ceasing

Cheerio.

Regional Committees Appointed

Looking toward the holding next sprin of a series of Regional Conferences on th Church's Program of Higher Education, D Harry Wright McPherson, executive secr tary of the Division of Educational Instit tions of the Board of Education, announce recently the appointment of four Region Committees on Program and Plans. Eac

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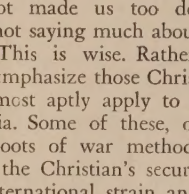

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nmittee, he stated, is to be in charge of arrangements for the conference in its ographic area.

The committees are composed as follows: For the Northeastern Region, extending m the Mississippi River east and from Ohio River north: President William P. lley, Allegheny College; President Fred Corson, Dickinson College; President n L. Seaton, Albion College; and Rev. ster Norris, executive secretary of educa- n in the Methodist Conferences in Ohio.

For the Southeastern Region, which em- aces the territory lying south of the Ohio ver and east of the Mississippi River: Pres- ent R. R. Paty, Birmingham-Southern Col- ge; Dean G. C. White, Emory University; esident M. S. Davage, Clark College; and . J. Emerson Ford, district superintendent, arion, S. C.

For the Central Region, which extends om the Mississippi to the Rockies and from e Gulf to Canada: Rev. Clem Baker, execu- e secretary of the Little Rock Conference d also of the South Central Jurisdiction; esident Nelson P. Horn, Baker University; and Dean Eugene B. Hawk, School of Theology, Southern Methodist University.

For the Western Region, which embraces the Rockies and the Pacific Slope: President Tully C. Knoles, College of the Pacific; Dr. Carl S. Knopf, University of Southern California; Rev. George Warmer, pastor First Methodist Church, San Diego; and Herman Beimfohr, Wesley Foundation director, University of California, Los Angeles Branch.

onorary Pres. Bishop G. Bromley Oxnam
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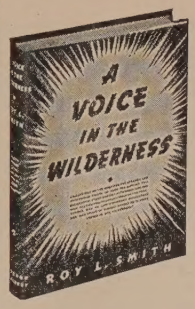

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Church Register

HERALD CALENDAR

Central Conference of Southern Asia, Delhi, India, December 28
Conference on Ministerial Training, Evanston, Ill., December 31-January 3
Universal Week of Prayer, January 5-12
Twelfth Council of Cities, St. Louis, Mo., January 28-30
Race Relations Sunday, February 9
Central Conference of Eastern Asia, April 2

NEW MOTION PICTURES—Motion pictures that have just been made available in Kodachrome (color) for missionary societies and local churches are: "The Tie That Binds" (1 reel), which portrays the work of college students at Lisle, N. Y.; "Hawaii, Our New Horizon" (1 reel); "Chaff: A Story of Migrants" (2 reels); "When Uncle Sam Builds Dams" (1 reel); and "The Diary of a Mountain Girl" (1 reel). The rental charge is $1 a reel. Request for Kodachrome may be addressed to the Department of Visual Education, 150 Fifth Avenue, New York, N. Y. Orders should be placed at least one month in advance. The foregoing 16 mm. motion pictures, with the exception of "Hawaii, Our New Horizon" and "The Tie That Binds," are also available in black and white from the regular rental depositories. A new black-and-white picture entitled "What a Missionary Does in Africa" (3 reels) is available from the regular motion-picture depositories. Rental, $1.50.

FREE BULLETIN SAMPLES—The Layman Company is once more offering a sample set of 32 different Tithing Bulletins, including 16 in new type form and just revised, to any pastor free of charge, postage paid. The Bulletin consists of four pages. Pages 2 and 3 are for the use of the local church. Pages 1 and 4 carry any one of thirty-two of the Layman tithing messages, affording a course in stewardship education. When writing, please mention ZIONS HERALD; also give denomination.

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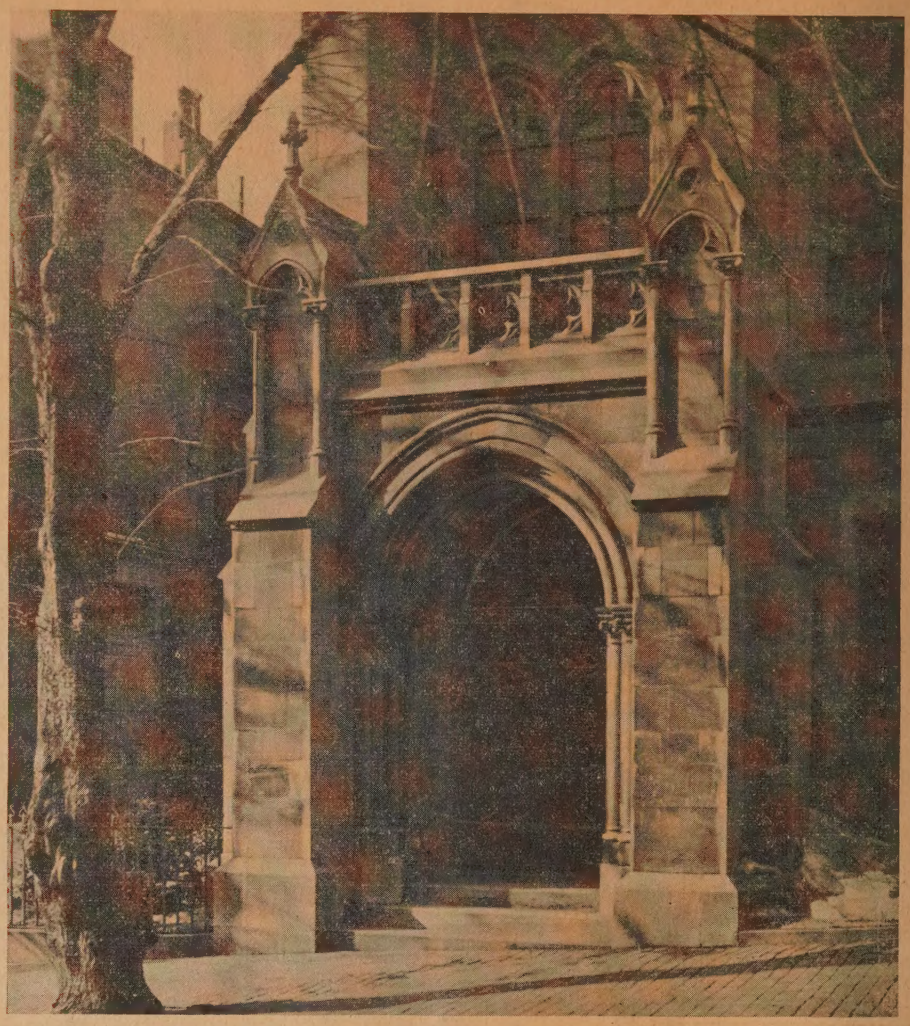

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